

seen in our own land, and in every nation under heaven.—*Dick on Mental Illumination.*

BAPTISM OF SLAVE CHILDREN.

Mr. Editor.—As your paper circulates to some extent in Kentucky, the following observations may not be unsuitable to your columns. One of your late correspondents, touching at a city in which slavery exists, writes an account of a baptism publicly performed there which gave him much pleasure. It was the baptism of an infant slave, to whom the rite was administered on the faith of the Christian master and mistress.

In slave states the propriety of such a practice has occasionally been questioned, and that by men holding official stations in the church. Independent of the question of its propriety and practicability, it has been objected that it is at variance with the discipline of our church, which recognises the presentation of infants by the believing parents alone. It is proposed in the present communication to show what grounds exist for the contrary opinion. Acts have been passed by the highest judicatory of our church which are decisive evidences of public opinion at the time of their passage.

The first instance is an Overture bearing date 1788, acted on by the old Synod of New-York and Philadelphia, the original of the present General Assembly, and is in these words:

"The following case of conscience from Donegal Presbytery was overruled: viz. Whether Christian masters or mistresses ought in duty to have such children baptised, as are under their care, though born of parents not in the communion of any Christian church? Upon this overture Synod are of opinion, that Christian masters and mistresses whose religious professions and conduct are such as to give them a right to the ordinance of baptism for their own children, may, and ought to, baptise the children of their household to God; in that ordinance, when they have no scripture of conscience to the contrary."—See Digest of the Acts of the General Assembly, p. 97.

The second instance is the report of a Committee, which was adopted by the Assembly, in 1816, on the question, "Whether the children of slaves ought to be baptised, when presented by their masters?" The report is as follows:

"That it is the duty of masters who are members of the church, to present the children of parents in servitude, to the ordinance of baptism, provided they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the Gospel provides."

"2. That it is the duty of Christ's ministers to inculcate this doctrine, and to baptise all children of this description, when presented to them by their masters."—Digest, p. 96.

As the above is simply a matter of practical duty, and one in all likelihood very much neglected, although occasional instances like that of your correspondent have come under our notice, it is presumed you will have no hesitation to insert it. If it was worthy of consideration in 1788, and 1816, it is so now; if valuable then as a piece of advice, it is valuable now.

Lexington, March 14th, 1836.

LONDON ANNIVERSARIES.

(From Dr. Codman's Narrative.)

Tuesday, May 5th, the Church Missionary Society held their Annual Meeting. Exeter Hall, Dr. Codman, who had arrived the preceding day from Paris, accompanied me, at an early hour, to the committee room of the Society, where we delivered our credentials as delegates from the American Board. We were told by some of our Dissenting brethren, that we should not be invited to speak at this meeting, as we were not churchmen, but we could not believe it, as whatever might be the prejudices existing in this Society against Dissenters from the established church in England, we imagined that they could not extend to the Presbyterian and Congregational churches of our own country; much less, to regularly commissioned delegates from the American Board. But it was even so. Our commissions were read in the committee room, but no other notice of us, or of the Society we had the honor to represent. We were suffered to sit in silence on the platform, and to listen to several addresses from Noblemen, and Bishops and other dignitaries.

The Bishops of Chester, and of Litchfield and Coventry, whom I heard with great pleasure, sat only on this occasion, but all other times during the season of anniversaries, are excellent men, decidedly evangelical, and entirely devoted to the cause of missions.

We had the opportunity also of hearing on this occasion, one of our own countrymen, Bishop McIlvaine of Ohio, who has been for some months past in this country on an agency for Kenyon college. As he did not lie under the band of dissent from the rites and ceremonies of the mother church, he was permitted to address the audience, and was received with loud applause. He was, as usual, eloquent and interesting; but I should have been better pleased, had he been less fulsome in lauding the Church of England, its universities and its sixteen thousand clergy, many of whom, he must have well known, are far removed from that evangelical doctrine and consistent practice, for which he himself, is so justly distinguished. The Bishop, I understand, received much polite attention, and gained much pecuniary aid for the object of his mission, from the members of the established church; and it is not surprising, that, from his kind and benevolent feelings, he should have been led, on this occasion, to have said some things which appeared to me like extravagance and unmerited praise.

On Thursday evening, I attended the anniversary of the Sandgate Union. Thomas Challis, Esq., took the chair, and addressed the meeting at considerable length. It was a mistake, which I frequently observed in attending the English anniversaries, for the chairman to occupy too much time in his introductory remarks, which often extended into a session of more than half an hour. The audience, however respectable the chairman may be, become impatient to hear other speakers, and their impatience is not lessened by the long report which immediately succeeds the chairman's remarks.

The following resolutions were then adopted:

Resolved., That this Conference, hail with peculiar delight the return of the Holy Spirit to some of the churches in connection with the ordinary means of grace; and we regard this honor put by the Holy Spirit on such means, as creating a special obligation on all our churches to use these means with peculiar diligence.

Resolved., That in view of this Conference, the present interesting state of things in some of the churches within our bounds, and the many indications of Providence that a day of great blessing may be at hand, it seems to be the special duty of the churches to avoid all collision of feeling among themselves on subjects not directly connected with the conversion of souls; to cultivate a spirit of Christian forbearance and fraternal affection; and to fix their attention and their hearts intensely on the great work of building up the kingdom of Christ among us.

Faded., That each church connected with the conference may not appoint more than five delegates.

Committee on the order of services for the afternoon reported the following, which was adopted:—Reading of Minutes, by the Scrip; Singing; Prayer, by Rev. Mr. Lord; Account of the state of Religion, by Rev. Mr. Blagden; Singing; Sermon, by Rev. Mr. Winslow; Annunciation of Communion and Remarks, by Rev. Mr. Sears; Prayer, by Rev. Mr. Adams; Prayer before the distribution of the Cup, by Rev. Mr. Boies; Remarks after the Supper, by Rev. Mr. Rogers.

REVIVAL.—The Christian Mirror mentions revivals in "many" places, especially Calais, Baring, St. Swithin, Robinson, Eastport, and Machias, in Maine.

There have been considerable additions to several churches in Boston and vicinity.

Total of Donations and legacies received from Aug. 1st, 1835, (the commencement of the financial year,) to April 10th, 1836. \$114,723. 23 Received from April 11th to May 3d. 11,676. 66

\$126,399. 99

The average is about \$14,000 a month. The expenditures of the Board for the year will amount to about \$17,000 a month. During the remaining months, the receipts must exceed the expenses, as they have hitherto fallen short, or there must be a deficiency. They should amount to \$20,000 a month. The receipts for the week ending Tuesday evening were \$4,958. 63; being nearly at that rate. A single week, however, does not always present a fair average. Large remittances from auxiliaries may have been received, and the next week they may fall much below.

Letters have been received from Bombay to Dec. 3, and from Ceylon to Dec. 26. Messrs. Webster and Ballantine arrived at Bombay in November. Mr. Sampson was sick at Allepey, on the way to Ceylon, with Mr. Boggs. Mr. Stone had gone to Columbo, Ceylon, for health.

There was another revival at Batticotta Seminary, at the close of 1835. There were 85 inquirers, and 40, who wished to stand as candidates for admission to the church. No estimate is given of the number of conversions. A new class of 40 or 50 had been received in September.

The "revival at Constantinople," mentioned by our Paris correspondent, was progressing.

Dec. 29. Dr. Chapin and wife were at Tahiti, on their way home on account of Mrs. Chapin's health, which, however, had somewhat improved.

MASS. MISSIONARY SOCIETY.

To the Friends and Patrons of Home Missions, and the Massachusetts Missionary Society.

DEAR BRETHREN.—The thirty-seventh year of the Massachusetts Missionary Society will close on the 24th of the present month. Whatever collections for Home Missions may now lie in the hands of the Treasurers or Collectors of Auxiliary Societies, or in the hands of ministers,—if transmitted to the Treasurer of the Massachusetts Missionary Society, [J. Pynchard, Esq. Salem, or B. Perkins, Esq. Boston] or on or before the 20th inst. will be duly credited among the receipts of the present year. And it is much to be desired that they be forwarded without delay, that the This was effected. A second was born, and she cast it from her in the same way. The third child was a daughter, which she gave to the father with an injunction to destroy it immediately. The father's heart yearned over his offspring. He took it in a canoe to another island, where his brother and sister resided. Instead of drowning it, he committed it to their care, and returned, telling his wife that he had complied with her request. Ten years had elapsed, and in the mean while the gospel had reached the dwelling of the lonely parents. When the anniversary above referred to, occurred, the mother, who had thus sacrificed, as she thought, all her children, was present, bewailing her desolate situation, and saying—"O that I had spared my children! Her husband, who was also present, approached her saying, You have yet one left. Nothing could exceed her joy and gratitude. She could hardly wait till a canoe could be procured to convey her to her child, and in beholding her young daughter, in form and feature like herself, she pressed her to her bosom, brought her home, and placed her in the course of Christian instruction—and this young person is now a pious and able teacher of a Sabbath school!"

In the New Testament, the law is not altered. Christ repeated no "law of retaliation." "An eye for an eye, and a tooth for a tooth," was the law by which the judge was to be guided in pronouncing sentence. In this, Christ made no alteration. He merely forbade private revenge, such as the Jewish doctors allowed men to take without the intervention of the courts.

In Heb. 11, the Apostle expressly informs us, that some of the ancient worthies "subdued kingdoms, waxed valiant in fight, and turned to flight the armies of the aliens," "through faith." He here speaks of justifying faith; such as every Christian must have. Christian principle, then, according to the New Testament, has induced men to fight valiantly.

In Rom. 13, we are taught to regard the magistrate as "the minister of God" to us "for good;" as one whom God has ordained for our benefit,—our protection against "them that do evil."

We see now more. If not so, may not the time be redone, and God be honored, by doing immediately what can be done; what ought to be done; and what heaven will reward, when done, with blessings richer than all earth's treasure!

R. S. STORRS, Sec'y. M. M. S.

For the Boston Recorder.

SUFFOLK CONFERENCE.

The twentieth Semi-annual Meeting of the Suffolk Conference of Churches, was held at Newton, 1st Parish, at the meetinghouse of Rev. Messrs. Homer and Bates, on Wednesday, April 27, at 9 o'clock A. M. Rev. Dr. Fay, of Charlestown, was appointed Moderator, and opened the meeting with prayer. Rev. A. Boies of Boston, was appointed Assistant Scribe. Minutes of the last meeting were read. Rev. N. Adams of Boston, was chosen Scribe.

The Committee appointed at the last meeting, to Conference to consider and report upon the admission of churches to this Conference, offered the following resolution, which was adopted:

Resolved., That the future addition of churches to this Conference be made by invitation from the Conference, the proposition to invite being made to the Conference by the Standing Committee, and a vote of the Conference being necessary to extend the invitation.

The Franklin Street Church was admitted to the Conference.

Standing Committee., Rev. Messrs. Adams, Fay, and Winslow. Committee to prepare an abstract of the returns for the churches, Rev. Messrs. Blagden, Rogers, and Crosby. Committee on the services of the afternoon, Rev. Messrs. McClure, Bates, and Gilbert.

The Committee appointed at the last meeting of Conference, to consider and report upon application of the First Free Church in Boston for admission to the Conference, reported the following resolution, which was adopted:

Resolved., That while the great object of this Conference does not require us to give our public sanction to the principles of Christian communion adopted by the First Free Church in the city of Boston, and while the Conference cannot conscientiously sustain those principles, they nevertheless invite the Free Church to join us, as those with whom we can unite in the spiritual prayer for the outwearing of the Holy Spirit and for the revival of religion, and with whom we wish to cultivate a Christian acquaintance.

Reports were then received from the Delegates of this Conference to other bodies.

Pilgrim Conference., Rev. Messrs. Gilbert and Crosby.

Easte South., Rev. Messrs. Boies, and Lord, and Rev. Messrs. Harding and Stearns.

Norfolk., Rev. Mr. Marsh and Blagden.

Adams and Rogers. for the meeting in the Fall.

Middlesex South., Rev. Messrs. Bates and Winslow.

The following resolutions were then adopted:

Resolved., That this Conference hail with peculiar delight the return of the Holy Spirit to some of the churches in connection with the ordinary means of grace; and we regard this honor put by the Holy Spirit on such means, as creating a special obligation on all our churches to use these means with peculiar diligence.

Resolved., That in view of this Conference, the present interesting state of things in some of the churches within our bounds, and the many indications of Providence that a day of great blessing may be at hand, it seems to be the special duty of the churches to avoid all collision of feeling among themselves on subjects not directly connected with the conversion of souls; to cultivate a spirit of Christian forbearance and fraternal affection; and to fix their attention and their hearts intensely on the great work of building up the kingdom of Christ among us.

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PEACE PRINCIPLES.

On this subject, it is desirable to be understood, for several reasons.

As we have not time now to argue at length all questions connected with it, we will just state our present belief.

We must premise, however, that we do not coincide with any party now before the public; that we do not write for the purpose of supporting any side of any question now before the public; and that whoever guesses which side we are on, and by the aid of that guess, infers us to be, and we do not express, will do us injustice.

In the law given by Moses, God commanded that certain crimes should be punished with death. He did not merely permit, regulate and restrain the infliction of this punishment, as he did the practice of polygamy, slavery, divorce, &c. He positively commanded it.

This does not show that the same crimes are always to be punished in the way, but it does show that the infliction of capital punishment is not, in nature, always wrong.

God never commanded any body to do wrong.

Even the case of Abraham, who had good reason for believing that his son would be alive after his sacrifice, (Heb. 11,) is not an exception.

Neither did God ever make any thing which is in in-

nature wrong, right by commanding it. He never made it right to lie, to steal, to hate, to covet. The fact, that God commanded the infliction of capital punishment, shows that, in certain states of society, it may be right.

In certain cases, where capital punishment was deserved, God commanded the use of military operations, for the purpose of inflicting it. See Deut. 13, and elsewhere. This also, therefore, may be right.

We do not find, in Scripture, any instance of the divine approbation of any military operations, on any other principle.

Abraham's expedition, in which Lot was rescued, was against robbers, kidnappers, and murderers, who deserved to die.

The wars of Israel, under Moses and Joshua, were against those whom the laws of the land, given by God himself, doomed to death. Those laws were righteous laws. It belonged to Israel to enforce them. Those who would stay in that country and violate those laws, must be punished as the law prescribed.

The Amalekites, to the time of Saul, were habitual free-booters; committing frequent robberies and murders within the territories of Israel. As for the wars of David and other kings, it is impossible to tell what principle some of them were undertaken, or how far they had the divine approbation. There is reason to believe that some of them were wrong.

We conclude that the Israelites were justified in using military force, so far as was actually necessary, in order to enforce righteous laws within their own jurisdiction. The Old Testament, therefore, would justify other nations in doing the same. Before the Old Testament can be used to justify other wars, it must be shown that some of the wars of Israel were of a different kind, and that those wars met the approbation of God. The burden of proof, in this case, lies upon those who would justify themselves by the example. We do not think that such examples can be found.

In the New Testament, the law is not altered.

Christ repeated no "law of retaliation." "An eye for an eye, and a tooth for a tooth," was the law by which the judge was to be guided in pronouncing sentence.

In this, Christ made no alteration. He merely forbade private revenge, such as the Jewish doctors allowed men to take without the intervention of the courts.

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Society commenced the work of missions in France, and employed several of these preachers from the islands. At length, some Jersey preachers came over. As they knew the French language, they had in their power to enter at once upon efforts to do good in this kingdom. And thus while the Lord was causing his faithful servants to enter France from Switzerland on the east, he was also bringing others from the isles of Normandy on the west.

At length the Wesleyan Missionary Society commenced the work of missions in France, and has employed several of these preachers from the islands. I do not know how many years it is since they began to do something in this way. Probably it is as much as sixteen or seventeen. But within the last few years, they have increased their efforts and enlarged their plans very greatly. At present the society employs fourteen missionaries in France. Three of these preach in English to English congregations at Paris, Boulogne and Calais. The other eleven preach in French, and are chiefly in the south of France, in the neighborhood of Nimes. Of these eleven, Mr. Cook is a native of England or Ireland, and the remainder, I believe, are either natives of the islands of Guernsey and Jersey, or of France.

The labors of these brethren have been crowned with encouraging success. Several hundred souls have been brought to a saving knowledge of the gospel. Their English congregations at Calais, Boulogne and Paris, are of a good size, for such a country, and their pastor is well encouraged in their labors.

The Wesleyan Missionary Society has no missions in Belgium. The Rev. Mr. Boucher at Brussels was formerly in their service, but he is now an independent. He is doing much good in that important city by his preaching. He also conducted a religious Journal, entitled, *La Vérité*. It may be added, that although the Wesleyan Missionary Society does not employ a missionary in Belgium at present, yet one or two of their laborers on the frontier of France, adjoining Belgium, extend their labors into that country in their itineraries.

Baptist Mission.

May 6, 1836.

BOSTON RECORDER.

75

in common decency, (and the outward exhibition of) congregationalists; for this last used the use of their houses or the purpose of a Quarterly meeting of their preachers and deacons by a lecture by a Methodist who declared that they did not have a Christian denomination, "what should we do?"—verbalists as men, possessing the truth? or shall we, like the Americans by on the other side?—with publicans and sinners,—This Lord?

The moment, here, in defending congregationalists in Vermont, We merely call attention to mutual rights of Methodists with other. "The Methodists uniting with Universalists" they like them better than Methodists, because they receive from them. Just what we are to which we wished to call of which building houses together.—Let us hear another

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LICATIONS.

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E. A. Andrews and S.

Coker and Brewster, New

Co., 1836, pp. 323, 12 mo.

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to judge, we like his views.

REV. DR. CODMAN'S VISIT TO ENGLAND.—

Our attention has been recalled to this work, by a

notice of it in the Christian Examiner. The reviewer

pronounces the book "as unsatisfactory as it well

could be, coming as it does from a gentleman and writer of so much respectability." And again: "Give us in preference" to "the retailing of idle gossip and of conversations never intended for the public ear, or those more serious betrayals of confidence which so frequently occur in the writings of modern tourists," "the cautious and well-versed reserve of our author, though it leaves him but little to tell, which every body did not know before." And yet it seems, from this very review, that Dr. Codman has told not a little concerning Unitarianism in France, which the reviewer did not know, and some things concerning England, at which the examiner is surprised and grieved." This killing the book and complimenting the author has the appearance of springing from a desire to appear "liberal," while doing the work of liberality. In some instances, we have thought the influence of sectarian bigotry on the literary judgments of the Examiner very manifest.

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REV. BENJAMIN GODWIN, Ed.

Edition, with additions to

Boston, James D. Bow-

ment, in part, on the doc-

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to give up a part of their rights, to secure the protection of the rest. On this point, we prefer the doctrine of the Bible, to that of Rousseau, though endorsed by Blackstone, which is doing so much mischief in so many ways, that we cannot let a book that contains it pass without remark.—He argues in favor of "immediate," and against "gradual emancipation." One of his arguments is, the adequacy of the military force now employed to defend slavery, to enforce good order among the emancipated. Another is, the practicability of making "regulations which should provide for all the possible evils that might be supposed to attend a transition from bondage to liberty." Thus qualified, the doctrine is not so objectionable as when preached in some other forms. The American Editor asserts, "How much sooner they may differ in the circumstances of their atrocious, there is no difference in principle or essence, between African kidnapping and American slaveholding." Godwin seems to be of the same opinion. That a certain theory pronounces the same sentence concerning both, is doubtless true. That the two are in *many cases* the same in principle, we greatly fear, and indeed, we see no reason to doubt. But the proposition, in the general and sweeping form which this writer has given it, appears to us at war with fact, and grossly unjust. There are many instances of "American slaveholding" not for profit or self-indulgence: but from a real or supposed inability to avoid it, consistently with duty to the slaves. Suppose that such slaveholders are deceived; that their inability to avoid slaveholding is only imaginary. Still, they believe it to be real, and that is the reason why they continue it. Between such slaveholding and "African kidnapping," there is a "difference in principle," as wide as between a conscientious regard for what one believes to be duty, and the utter sacrifice of duty for the sake of gain. We are sorry to notice such a passage in a work which appears to be written in a good spirit, and with considerable power.

N. B. Every communicated notice of a book, giving a description of its merits, must be accompanied by the name of the writer, or we cannot publish it. An assertion concerning the character of "Godwin on Slavery" is the assertion of a fact, and must have a responsible name for its voucher.

ZION'S WATCHMAN," we still think, spoke in the language of a party, when it accused a distinguished member of the Methodist church of writing "a Scriptural Argument in defense of slavery." The Watchman asks us, what we suppose the "Scripture Argument" was designed to defend, if not slavery? We answer, it was designed to defend the conduct of its author and others, in not joining the Anti-Slavery Society. In doing this, it incidentally defended slaveholders against certain charges which had been brought against them by Abolitionists, and which the trial of Crandall, at Washington city, who was indicted for dealing in incendiary publications, resulted in a verdict of not guilty, after having occupied the court ten days.

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The Washington Globe gives returns from sixty-four counties in Virginia. The result is, 44 Administration Delegates elected, and 37 Whigs. Last year, in the same counties, 43 Administration & 38 Whigs.

TEXAS.—We rejoice that the House of Representatives has refused to suspend its rules on the motion of Mr. Thompson of South Carolina, for the purpose of getting over the adjournment of the affairs of Texas. We hope that the bill will go through the Senate, and be sent to the President, from whence it will be referred to the Committee on Foreign Relations, and remitted to the House for further consideration.

HOUSE.—Mr. Douglass's resolution calling for information from the Secretary relative to the manner in which the Selecting Deposite Banks came up with Mr. Wise's amendment, and was debated until one o'clock. Mr. W. Thompson, of S. C. offered a resolution calling on the President for information relative to Texas, which was not suspended to receive the same. Mr. Storer of Ohio, used the various forms of the House to pass a memorial in favor of Texas, but objecting being made, the House proceeded to the bill for the defence of the frontier, and the acceptance of volunteers, which was discussed to a late hour and finally ordered to be engrossed for a third reading on Wednesday.

Wednesday, April 27. SENATE.—The amendments increasing the appropriations to the Navy Bill were concurred in, and the bill ordered to be engrossed by a vote of 3 to 1—(Mr. Hill). The Florida War Bill passed, and the Senate proceeded to the Distributive Land Bill. Mr. Benton moved the postponement for a week to take up appropriation bills which was negative. Various propositions and amendments were offered, and considerable debate had on the subject, when the question, shall this bill be engrossed for a third reading, was taken and carried—yes, 25, nay, 21, and the Senate adjourned.

HOUSE.—The subject of the Deposite Banks was postponed for a week after some debate. The House voted to suspend its rules to enable Mr. Thompson to bring forward his resolution relative to Texas. An attempt was made to suspend the rules relative to the admission of Arkansas and Michigan for two years, 65, nay, 69, and not being two thirds was lost.

The Army and Navy Appropriation Bill then came up. Mr. Cabrelle explained his views at length, denied that there would be any Surplus in the Treasury after making what he conceived indispensable appropriations—two Indian treaties, seven millions of the southwestern and Mexican frontier ten millions—he was for fortifying that frontier, and preparing for war in that quarter.

Thursday, Dec. 28.—In the Senate, a report was presented from the Secretary of the Navy, enclosing a memorandum of a bill introduced in the House, relating to the distribution of the funds of the Revenue Cutter Service among the states, and the creation of a Revenue Cutter Service.

THE PREBREY DECLINE ACTING ON THE SUBJECT, AS IT WILL BE READ.—The subject of the Deposite Banks was postponed for a week after some debate. The House voted to suspend its rules to enable Mr. Thompson to bring forward his resolution relative to Texas. An attempt was made to suspend the rules relative to the admission of Arkansas and Michigan for two years, 65, nay, 69, and not being two thirds was lost.

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Saturday, Dec. 30.—In the Senate, a report was presented from the Secretary of the Navy, enclosing a memorandum of a bill introduced in the House, relating to the distribution of the funds of the Revenue Cutter Service among the states, and the creation of a Revenue Cutter Service.

THE PREBREY DECLINE ACTING ON THE SUBJECT, AS IT WILL BE READ.—The subject of the Deposite Banks was postponed for a week after some debate. The House voted to suspend its rules to enable Mr. Thompson to bring forward his resolution relative to Texas. An attempt was made to suspend the rules relative to the admission of Arkansas and Michigan for two years, 65, nay, 69, and not being two thirds was lost.

The Army and Navy Appropriation Bill then came up. Mr. Cabrelle explained his views at length, denied that there would be any Surplus in the Treasury after making what he conceived indispensable appropriations—two Indian treaties, seven millions of the southwestern and Mexican frontier ten millions—he was for fortifying that frontier, and preparing for war in that quarter.

SUNDAY, Dec. 31.—In the Senate, a report was presented from the Secretary of the Navy, enclosing a memorandum of a bill introduced in the House, relating to the distribution of the funds of the Revenue Cutter Service among the states, and the creation of a Revenue Cutter Service.

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MONDAY, Jan. 1.—In the Senate, a report was presented from the Secretary of the Navy, enclosing a memorandum of a bill introduced in the House, relating to the distribution of the funds of the Revenue Cutter Service among the states, and the creation of a Revenue Cutter Service.

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TUESDAY, Jan. 2.—In the Senate, a report was presented from the Secretary of the Navy, enclosing a memorandum of a bill introduced in the House, relating to the distribution of the funds of the Revenue Cutter Service among the states, and the creation of a Revenue Cutter Service.

THE PREBREY DECLINE ACTING ON THE SUBJECT, AS IT WILL BE READ.—The subject of the Deposite Banks was postponed for a week after some debate. The House voted to suspend its rules to enable Mr. Thompson to bring forward his resolution relative to Texas. An attempt was made to suspend the rules relative to the admission of Arkansas and Michigan for two years, 65, nay, 69, and not being two thirds was lost.

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POETRY.

From the New York Weekly Messenger.

WILL YE ALSO GO AWAY?—John vi. 67.

The voice of my Saviour how tender and sweet,
Has come to my heart, when, inclining to stray,
This touching reproof arrested my feet,
Will thou forsake me? will thou go away?
Already estranged? is my service a yoke
Like that with which Satan thy real world repay?
Remember—his deep-galling fetters I broke;
To ransom and save thee; will thou go away?
What seekest thou? Love? my affection hath stood
Unchanging, while earth's meaner passions decay.
Then were I lost, and I died for thee, giving my blood
As a price for the soul, and will thou go away?
When sick or afflicted, when smitten with grief,
And none could thine agony sooth or allay,
'Twas me thy peace-giving sympathy brought thee relief,
And dried up thy sorrows;—will thou go away?
The world haunts me. For its pleasures and gold,
It hath ramped my cross with malignity. Nay,
How oft doth the love of my people wax cold!
And will thou forsake me? Will thou go away?
Forsake thee? what love or compassion like thine
Can the world's sweetest friendship feel or bestow?
What joy an immortal—what peace so divine!
Forsake thee, dear Saviour! to whom should I go?

LINCOLN.

Temperance.

From the Albany Temperance Intelligencer.

CIRCULAR.

TO THE CLERGYMEN OF THE UNITED STATES.
Gentlemen—A benevolent individual of a neighboring state, has requested us to send a copy of the Temperance Intelligencer to each member of your profession, for six months, and perhaps for a year. It is of course neither his intention nor ours, to send a second number, where the first is unwelcome. The great liberality thus displayed, together with the strong conviction of the propriety and importance of this measure, induced us cheerfully to comply with his wish. Your class was selected, most deservedly, because it can, in a moment to drink and thus become an intoxicating agent, the transformation is wrought, and he is then in the midst of a debauch, he has begun the glorious metamorphosis. One short day presents him a sober man, and all future time and eternity witness him such. More than 2,500 relapsed in one year in our state alone, by the use of fermented drinks. This destroyed all our confidence in the utility of the old pledge for them. And striking as is the fact, it is true, we have never been informed of one case of relapse from the direct use of ardent spirit, but alone by fermented drinks. Fathers in Israel, men of God, ye who live near the cross and the mercy seat, did we do right? If you say we erred, had we not much, very much, that looked like truth to mislead us? Suppose the cases had been found among the beloved members of your spiritual charge, would you not have felt as we did, that the sacrifice for which we called, was none too great for the good to be secured? Be assured, it was no hasty and ill-advised step. Our decision was made, and our position taken, from no superficial and limited view. Accounts were constantly reaching us from England, shewing facts there to be precisely such as our own country exhibited. The pledge against ardent spirit was the green with which bound the hands of this Samson. In the most impudent districts of England, the use of ardent spirit is almost impracticable, by reason of its enormous cost. Beer is the destroyer there. The societies of that country which adhere to the old pledge, are accomplishing little or nothing, while Preston and the neighboring districts, where the thorough pledge was the first and only pledge known, are advanced most rapidly, in securing the pure unadulterated, and undiluted beer of all classes. Mark the consequence. In three assizes, among a population of over 4,000,000, a criminal case occurred. This impressive fact called for the decided commendation of total abstinence societies by the judge upon his bench. Preston has now become a fountain of light and life, and redemption to the whole region around. But to return home.

In May, 1833, a convention was held in the city of Philadelphia, composed of delegates from the temperance societies in all parts of the United States. In that body, after full discussion, the following resolution was passed almost unanimously:

"Resolved, That in the opinion of this Convention, the traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world."

We have reflected closely upon this important resolution. The arguments which secured such almost entire unanimity, secured our full conviction. But what was the particular substance specified in this resolution? Not brandy, nor gin—but ardent spirit. This is a genus, including many species. But what is the generic peculiarity in which all the substances resemble each other? The extractive and sinful work of perverting the gifts of Providence, the grains and bread stuffs of our prolific soil. They were designed to be used in the form of esculents, and to nourish a healthy, virtuous and happy people. But now, while bread stuffs are often so high, that thousands can scarcely meet the demands of nature; the very food is snatched from the mouth of the poor, its nourishing properties extracted, a new element produced, and sent abroad through our land to create and perpetuate an impoverished, vicious, besotted, miserable race, who must wind up their probationary career in prisons and almshouses, and we fear in an eternity of woe. Here is sin; sin upon which we cannot look with indifference. We have utterly mistaken the original design of all temperance institutions, if it was not to induce all men to cease this wicked abuse of God's mercies. We tread at the idea advocated warmly and sincerely by some of our friends, that this country is to become a wine and beer making country. It is into this very farce that we are constrained to throw ourselves. Their wishes should be gratified; no human nor angelic powers can calculate the consequences. We have seen enough of the effects of wine, beer and cider drinking on a comparatively small scale at home. We have heard and seen enough of the beer drinking of England, and the wine drinking of the continent, to press us to the mercy seat with the prayer of the gospel. God has awfully presented it when he said, that there are wide-sown, stormy, turbulent, and thorny ground hearers of his word. But who of all your congregations are such wide-sown, down-trodden, stupid, unprofitable and unprofitable hearers, as the drunkard and the tippler of intoxicating drinks? Prepare ye the way of the Lord. Come like him, who, in the spirit and power of Elijah, preceded the Saviour, drinking no strong drink, and calling upon the people to make a highway for the Lord.

"We have often heard that France is a wine drinking, but still a temperate country. The latter is entirely false. The common people there are burnt up with wine, and look exactly like the cider-drinking drunks of Connecticut, and the New England rum-drunks of Massachusetts. If they do not drink to absolute stupefaction or intoxication, it is because sensuality is Frenchmen a matter of science, and a system. They are too cunning to cut short their pleasures by beastly drunkenness, and therefore they drink to just that pitch, at which their judgment and their moral sense is laid asleep, but all their other senses kept awake."

The American Temperance Society, the New Hampshire, Maine, Vermont, Massachusetts, New Jersey, Pennsylvania, Maryland, and other State Societies, have taken the same ground with our society. The officers and students of numerous colleges, of Auburn and Andover theological seminaries have almost unanimously concurred in assuming this ground. Many of the first men in our nation, including statesmen, members of the liberal professions, literary men, and more than three thousand clergymen have sent us their signatures to the new pledge. Thus sustained, we confess our confidence is increased; confidence that we have not taken a distorted view of facts; that we are only carrying out the principles of temperance to their legitimate issue; that God is with us, and that we will yet bring deliverance to our land and our race. And we feel great confidence, gentlemen, in appealing to you.

But it is due to you and to ourselves, that we disabuse your minds of one or two extensively adopted misconceptions.—Many of our profession have entirely misconceived our intention in requesting the signature of clergymen. To them it seems as if we were drawing an inviolable line of distinction, holding up a part of your body as real temperance men, and the other as opposing. Allow us, gentlemen, thoroughly to acquit ourselves of the accusation. The principle on which we have found it expedient to act, is that of classification. If there are ten thousand signers of the pledge, we have found it to have an immensely increased weight

BOSTON RECORDER.

than from any quarter, "You must take higher ground, or lose all you have gained." These facts made a deep impression; but no more so than what took place immediately on carrying out the decision of the convention. The following is the resolution.

"Resolved, That in the judgment of this society, the Recorder should hereafter take higher ground than heretofore, and advocate total abstinence from all that can intoxicate, as a drink."

As soon as it was passed, and the Recorder began to take the ground there designated, the subscriptions came in at the rate of 1,000 per day, for the following sixty days. Did we then go too fast? were we rash? Ourselves convinced, the country convinced, the temperance societies and ecclesiastical bodies confirming our opinions; were we precipitate in obeying the resolution of the convention; were the convention precipitate in passing this resolution? At the same time, it was obvious in our city and through the state, that we were effecting nothing really to secure the great end of all our anxieties and labors—the extirpation of drunkenness from our country and the world. It was actually growing, while we were boasting of the numbers of signatures to our pledge. Breweries were increasing, and enlarging, and taking the place of distilleries, the traffic in wines and mock wines was extending to an appalling degree; the relapse of the reformed by using fermented drinks, was thickening upon our observation.

On the other hand, some green spots were seen in the desert. Here and there, as in the village of Peterboro, some bold reformer was trying the pledge of abstinence from all which can intoxicate. The effect was like the productions of magic. How could it be otherwise? If the most benighted wretch on earth can, in a moment to drink and thus become an intoxicating agent, the transformation is wrought, and he is then in the midst of a debauch, he has begun the glorious metamorphosis. One short day presents him a sober man, and all future time and eternity witness him such. More than 2,500 relapsed in one year in our state alone, by the use of fermented drinks. This destroyed all our confidence in the utility of the old pledge for them. And striking as is the fact, it is true, we have never been informed of one case of relapse from the direct use of ardent spirit, but alone by fermented drinks. Fathers in Israel, men of God, ye who live near the cross and the mercy seat, did we do right? If you say we erred, had we not much, very much, that looked like truth to mislead us? Suppose the cases had been found among the beloved members of your spiritual charge, would you not have felt as we did, that the sacrifice for which we called, was none too great for the good to be secured? Be assured, it was no hasty and ill-advised step. Our decision was made, and our position taken, from no superficial and limited view. Accounts were constantly reaching us from England, shewing facts there to be precisely such as our own country exhibited. The pledge against ardent spirit was the green with which bound the hands of this Samson. In the most impudent districts of England, the use of ardent spirit is almost impracticable, by reason of its enormous cost. Beer is the destroyer there. The societies of that country which adhere to the old pledge, are accomplishing little or nothing, while Preston and the neighboring districts, where the thorough pledge was the first and only pledge known, are advanced most rapidly, in securing the pure unadulterated, and undiluted beer of all classes. Mark the consequence. In three assizes, among a population of over 4,000,000, a criminal case occurred. This impressive fact called for the decided commendation of total abstinence societies by the judge upon his bench. Preston has now become a fountain of light and life, and redemption to the whole region around. But to return home.

The conversion at Buffalo, July 9th, 1835, and Albany, February 11th, 1836, advanced beyond the former ground, and the latter recommended unanimously the adoption of the comprehensive pledge.

We are constant witnesses to the impulsive and sinful work of perverting the gifts of Providence, the grains and bread stuffs of our prolific soil. They were designed to be used in the form of esculents, and to nourish a healthy, virtuous and happy people. But now, while bread stuffs are often so high, that thousands can scarcely meet the demands of nature; the very food is snatched from the mouth of the poor, its nourishing properties extracted, a new element produced, and sent abroad through our land to create and perpetuate an impoverished, vicious, besotted, miserable race, who must wind up their probationary career in prisons and almshouses, and we fear in an eternity of woe. Here is sin; sin upon which we cannot look with indifference. We have utterly mistaken the original design of all temperance institutions, if it was not to induce all men to cease this wicked abuse of God's mercies. We tread at the idea advocated warmly and sincerely by some of our friends, that this country is to become a wine and beer making country. It is into this very farce that we are constrained to throw ourselves. Their wishes should be gratified; no human nor angelic powers can calculate the consequences. We have seen enough of the effects of wine, beer and cider drinking on a comparatively small scale at home. We have heard and seen enough of the beer drinking of England, and the wine drinking of the continent, to press us to the mercy seat with the prayer of the gospel. God has awfully presented it when he said, that there are wide-sown, stormy, turbulent, and thorny ground hearers of his word. But who of all your congregations are such wide-sown, down-trodden, stupid, unprofitable and unprofitable hearers, as the drunkard and the tippler of intoxicating drinks? Prepare ye the way of the Lord. Come like him, who, in the spirit and power of Elijah, preceded the Saviour, drinking no strong drink, and calling upon the people to make a highway for the Lord.

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on the public mind, to say 3,000 were clergymen and 2,000 physicians, &c., &c., rather than to leave the statement in the gross. We have accordingly requested the physicians, also to give us their names; about 3,000 responded to the call; and so with officers and members of literary institutions, &c., &c. If others have made the inference that only 3,000 out of 14,000 American clergymen are practising on this pledge, and that all the rest are drinkers and lovers of wine, because they have not sent us their names; we have never justified such an inference, nor in any way abated it. We have felt, and do feel, that the more of your names we can obtain, the more good we can do to our fellow men; yet we disavow all right either to compel you to tell us what your views and practices are, or to infer from your silence that you are not fully and cordially with us in sentiment; it is our belief that far the greater part of your profession now sanction by principle and example the total abstinence pledge.

We have been accused of a want of reverence for your office; and of a desire to interfere with your official prerogatives. Some have suspected our movements to partake of an impudent transgression of that line of duties which God has reserved for you. But we can see clearly it is necessary gravely to meet the charge. For we have only done what very many of your number urged us to do. It was supposed that the cause would move with less prejudices among all classes; that the cry of church and state would have less semblance of truth, if laymen were prominent. Schools, families, Sabbath schools, are the places where children can be brought to fear and hate strong drink. Your influence in each of these departments is well understood. Once more we ask you to look upon the world, and say, what moral influences shall flow upon the mighty tide of commerce and adventure which is bringing so many earthly and immortal hopes. Look too at the children of this day; how easy to save them from drunkenness, if proper steps are taken by all classes of the temperate. Children are really educated into drunkenness. But they can be taught not to drink poisonous liquors, as well as to dread poisonous insects and reptiles. Schools, families, Sabbath schools, are the places where children can be brought to fear and hate strong drink. Your influence in each of these departments is well understood. Once more we ask you to look upon the world, and say, what moral influences shall flow upon the mighty tide of commerce and adventure which is bringing so many earthly and immortal hopes. Look too at the children of this day; how easy to save them from drunkenness, if proper steps are taken by all classes of the temperate. Children are really educated into drunkenness. But they can be taught not to drink poisonous liquors, as well as to dread poisonous insects and reptiles. 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